

THE
Lat-ter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Theocracy—God's Solution of the Social Problem.

(Concluded from page 119.)

CHAPTER III.

A New formation of Society, as seen in Vision by the ancient Prophets.

We have shown, in the foregoing, that from the very nature of progression and development it is absolutely impossible that man, unassisted by the Divine Master, can solve the social problem, and guide the evolutions of progressive being unto exaltation and happiness. This fundamental law has been abundantly substantiated by the sad experience of the world, for six thousand years, in its formation of society independent of divine government. As well might men again build towers to scale the heights of heaven, try to grasp the infinitude of space, or work the stupendous mechanism of the universe, as to think of forming a legitimate society without God at its head, or to direct aright, without the inspiration of the Almighty, the course of that being which is to itself a mystery.

While advocating the excellent principle of self-reliance, and contending for the right of man to a voice in government, we should be careful not to mistake presumption for self-reliance, and oppose our will against the prerogative of heaven. The "voice of the people" ought to be, "Thy will be done, O Lord God, thou Creator of the universe!"

A glorious subject for the contemplation of Prophets and holy men of old was that day when *divine government* would be permanently restored, when the earth would rest from her travails of pain, and the dominion be given to the "Saints of the Most High."

To dissuade the world from its vain attempts to solve the social problem, and to warn men to forsake their idols, systems, and uninspired creeds, and turn unto the living and true God, these righteous men have laboured, and suffered, and have sealed their testimonies with their blood. But the nations have rejected their "testimony," and denounced the servants of God as "impostors," "fanatics," and "dreamers." Thus at various times swift destruction has fallen on portions of the inhabitants of the earth, and now the cup of iniquity of *all nations* is well nigh full, they are drinking the deadly poison, madly filling up the pages of an awful destiny, and blotting their names from the book of existence.

It is not to be supposed that God will permit the earth forever to be defiled by its inhabitants, tyrants to ravage it, and virtue to be trampled under foot. Although men have had the power to reject the government of God, destroy His servants, and usurp His authority, yet a day of reckoning must come, and for all these

things He will bring them into judgment. There is surely something due to the Creator and to His servants. He is the rightful king, and all legitimate authority must proceed from Him. Yea, and God will reign over all the earth, the meek "shall yet inherit it, and the poor among men rejoice in the Holy One of Israel." The Prophet Daniel, when interpreting the vision which God gave to Nebuchadnezzar, making known unto him what should come to pass in the latter days, said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "Behold," says Isaiah, "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate, therefore the inhabitants of the earth are burned, and few men left." It is in these days when the earth shall have waxed old like a garment, and they that dwell therein are dying in like manner, that the God of heaven will lift up His government as a standard for the honourable of the nations to flock unto. In these days the Jews will also gather to rebuild Jerusalem, God will establish Zion, and a temple will be erected unto His name on the "tops of the mountains," "and many people shall go, and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from

Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." At this time, He will gather together in one all things in Christ, both which are in heaven, and which are on earth. John heard the Saints in heaven singing "a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Enoch also prophesied, saying, "Behold, the Lord cometh with ten thousands of his Saints;" and Isaiah says, "The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." And the "seventh angel will sound his trumpet," and great voices in heaven will say, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever." Thus the Creator shall become the universal king in its most literal sense, a new state of society will be formed, and all nations must serve and obey Him. Repent! then, O ye inhabitants of the earth, for these things are being fulfilled, and the arm of the Lord is striving with you. Repent! lest ye be swept from the face of the earth, and your names blotted from the book of existence!

CHAPTER IV.

Theocracy Restored—Joseph Smith commissioned to establish the Kingdom of God upon the earth.

Live there a people whom the God of heaven has commissioned to accomplish the great work of restitution—who dare to live, though all the world should rise to crush them—who, if hurled down a thousand times to lick the dust, a thousand times will rise and shake themselves, ever condescending to give but one answer—ONWARD? Live there such a people? Then they will hold the balance of the world!

Suppose a being, who has been from his birth mentally and physically blind, suddenly receives the perfect use of all his faculties, and observes the

glorious luminary of heaven dispelling the darkness around; how far would it be from entering into his imagination that in a few hours this same sun would be almost omnipresent, shedding his life-giving influence on all around, while earth, with her millions of inhabitants, would smile with intelligence and beauty under his genial blessing? Yet we are so familiar with this great fact, that it is witnessed by us as a very little matter.

The grandest revolutions that have ever burst upon the world, controlling the destiny of unborn millions, have been, to the uninformed and ignorant, as unintelligible as the rising sun to the being above-named, while they are no better appreciated by the intelligent and learned, to whom it would seem that the history of the past ought to be a key to the unfolding future. The commencement of a new dispensation, or stage in human development and destiny, has always been followed by the unchaining of a tremendous amount of ignorance, intolerance, and persecution, as if ten thousand fiends were let loose at this particular moment to stir up the deadliest fires of the soul, that the force of the decrees of the Almighty might be destroyed, with every agent of His unalterable will. But vain is the attempt to frustrate the purposes of God. The ultimate consequence is that the wicked consume themselves by the fire of their own kindling. Let a Noah, a Moses, or a Jesus be commissioned by the Creator to his earthly dominions, and the careless and ignorant will treat him with brutal indifference, haughty bigots will mock and spit at him the venom of their spite, while your Lilliputian giants would defy Omnipotence Himself. All history bears testimony to the determined opposition which human progress has ever met. Scientific and religious development have alike been obnoxious to the world. Prophets, philosophers, and reformers have together passed through the furnace of fire; in fact the best men that have ever sought the elevation of humanity have been sacrificed to popular resentment and prejudice. Jesus said to the Jews, "Which of the Prophets have not your fathers killed?" Witness the great Galileo combating the superstition and ignorance of his day. See the man whose comprehensive mind had demonstrated that the earth did not stand

still, bowing his venerable head under the stern hand of the Inquisition, and signing a manifesto, declaring that his great discovery was a lie. Columbus spent years in convincing the "ignorant learned" of the existence of the new world, yet to us it is but a pleasure trip to reach its shores. "But then that was in the dark ages!" Of course it was! "But we are so enlightened." Granted! "They were wicked and ignorant Jews and Monks." No one doubts it! "Oh there is such an immense difference between us and them!" Aye, yes! But we will tell these perfect beings a secret which perhaps has never entered into their brains before; it is this—the nineteenth century holds the same relation to *its* FUTURE as the "dark ages" did to *theirs*. *We, even we, shall be men of a "dark age" to a brighter future, fools to a wiser, and wicked to a better one!* Let society not boast too much in its wisdom, nor make too great a show of its robes of self-righteousness, lest secret-revealing futurity should disclose its weakness, and exhibit its robes of holiness as filthy rags. Let men of this age be careful, lest after garnishing the sepulchres of the ancient Prophets, and erecting monuments to the memory of the *great dead*, they do the works of those said Jews and monks, by opposing truth, and fighting against the majesty of heaven.

In the great drama of the last twenty-five years, in which some of the most remarkable scenes have been enacted that the world has ever witnessed, the genius of God's kingdom justly claims to be the presiding power. The nineteenth century is big with grand events. The signs of the times very pointedly mark it as the birth of a new era—a new civilization. "Mormonism," as it is called, claims to be this male child of destiny—the heir of the future. It received a twin birth with revolutions, and out of crumbling systems, and a disorganizing world, it is gathering material to found a mighty and universal empire. Its advent finds not a happy illustration in the blazing meteor, but is better typified by the rising sun. Its opening glory on the nations is almost imperceptible, yet every day increases its brilliancy, and its power to control the general strife for the building up of the kingdom of God; just as though the mighty ones of eternity were engaged in the great struggle, and, unseen and invisible, were co-workers with the Saints

of the Most High, and their brethren, the Priesthood which are upon the earth; and indeed this is verily the fact.

The time had come for the setting up of the kingdom of God, the reign of Satan was about to expire, and the great work of Restitution to commence. Joseph Smith, inspired by the Almighty, and empowered by the Holy Priesthood, sounds the trumpet of warning to the nations, and declares his mission from the King of kings. "Repent," the voice of the great Prophet heralds forth to all people, "fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made the heaven, and earth, and sea, and fountains of waters. Let Israel gather, and Zion be built up, for the time to favour her is come, and the nation and kingdom that will not serve her shall perish; yea, those who will not bow to the authority of God, shall be utterly wasted."

But the claims of Joseph Smith, and those of his early disciples, besides bringing upon them a terrible amount of hatred and persecution, were at first treated with contempt and ridicule. The world considered the proclamation but as the dream of a few mad fanatics, who in a short time must, from stern necessity, sink into oblivion with the Church which they had founded. But time, the tester of systems, and revealer of all secrets, has disclosed that the kingdom which they had established by the commandment of the Almighty possesses elements and a vitality which passes the comprehension of the learned and wise men of modern Babylon. Twenty-five years have converted what was at first considered but mad dreams, into stern realities. Yes, twenty-five years have sufficed for the servants of the Most High to accomplish a work which, for its rapid growth, its magnitude and power, is unparalleled in the whole history of man.

On the 6th day of April, 1830, the kingdom was organized with six individuals, which the Prophet Daniel predicted that the God of heaven would set up in the last days to break into pieces, all other kingdoms, and to stand for ever. Though it possessed neither money, learning, nor human influence, flying directly in the face of every system upon the earth, clashing against popular and time-honoured opinions, and laying the axe at the roots of the "powers that be," yet it

grew, and shot out its branches on every hand, for the Spirit of the Almighty was tabernacled in this infant organization. The Saints gathered by thousands, and built flourishing towns, and temples to the name of the Most High; and in fulfilment of the prediction of Christ, that the Gospel of the kingdom should be preached to all the world for a witness, the Elders flew to the nations with the proclamation.

But not without a desperate struggle was Satan prepared to withdraw his unholy authority from the earth, and to yield the dominion and power which he had so long usurped. The Saints must be driven, old men and tender youth cruelly murdered, the sisters brutally ravished, and the servants of God immured in loathsome dungeons, and fed with the flesh of their martyred brethren. Yet every attempt to stop the progress of God's kingdom but added to its strength, and the power of the Saints with the Almighty increased, and the tenderness of heaven towards her children flowed more abundantly into their wounded hearts.

And now must come the bloody tragedy which was to rob the brothers of life—to lay the Prophet and Patriarch in their graves. Satan must make a desperate attempt to again cut off the Priesthood from the earth, and the ungodly must fill up their cup of iniquity with the blood of martyrs. From Abel down to John the Revelator, almost all who had acknowledged the Creator as their King, and who had sought to establish His authority upon the earth, were put to death by wicked men. Yet even in this the Lord of Hosts was not conquered, Satan was not really the victor, for those servants of God were but gathered into the bosom of the Church of the First-Born, where, increasing in the fulness of the Priesthood, they were preparing for the great struggle of the last days. But this time, not even as far as the immediate dominion of the earth was concerned, were the powers of hell to triumph over the Priesthood of the Almighty. The mantle of Elijah had fallen upon Elisha—Joseph was gone, but Brigham still remained; and the Almighty and all His holy Prophets of old had sworn, and Joseph, and Hyrum, and Brigham, and the Twelve and the Saints had sworn that the work of Restitution should be accomplished, the strongholds of Lucifer destroyed, and

the kingdom of God built upon their ruins.

Yet still another act in the great drama was necessary—Zion must get up into the mountains, and from thence the "little stone" must roll and smite the "image," break into pieces every other kingdom, fill the whole earth, and stand forever. Again was Satan made to work out the purposes of Jehovah, again did he stir up the hearts of the wicked, the Saints were driven into the wilderness—Zion was forced up into the "mountains."

And now, what can satisfy the world that this is the Kingdom of God—the hope of all the holy Prophets. What greater evidence can be given than that which has already been given, that the King of kings is fighting the battles of the Saints. Let the most vigorous imaginations try to conceive a greater miracle than are the history of "Mormonism," and the position of the "Mormons" at this day. Look at the very genius of "Mormonism"; it is as dissimilar to those of popular systems as one can well imagine. It is remodelling all things. Old institutions and ideas are passing away, and all things

are becoming new. The Patriarchal Order, comprehending the divine institution of Polygamy, which exists among the Saints, is a striking illustration of this. Saints and Saintism are so novel and startling to the world, that although it hates this kingdom, yet it can neither comprehend its laws and people, nor hinder its success. How dare Brigham Young and the "Mormons" step forth in the face of all the world, nor stop to ask whether their policy meets the prejudices and feelings of society, or whether it will not bring the nations upon them, to crush them by one great effort? As long as their movements are consistent with ancient theocracy, and with the revelations of God unto themselves, they stop not to inquire concerning these matters. From whence then comes this confidence? How is it that the Saints dare live in defiance of mobs, persecution, murder, injustice, famine, crickets, locusts, and the powers from below? It is because God is their King, and He has established His kingdom upon the earth with a promise that IT SHALL NO MORE BE THROWN DOWN, NOR GIVEN TO ANOTHER PEOPLE!

History of Joseph Smith.

(Continued from page 121.)

[September, 1840.]

Monday, 14th. My father, Joseph Smith, senior, Patriarch of the whole Church of Jesus Christ of Latter-day Saints, died at Nauvoo.

He was born on the 12th day of July, 1771, in Topsfield, Essex County, Massachusetts; he was the second of the seven sons of Asahel and Mary Smith. Asahel was born in Topsfield, March 7th, 1744; he was the youngest son of Samuel and Priscilla Smith. Samuel was born January 26th, 1714, in Topsfield; he was the eldest son of Samuel and Rebecca Smith. Samuel was born in Topsfield, January 26th, 1666, and was the son of Robert and Mary Smith, who emigrated from Old England.

My father removed with his father to Tunbridge, Orange County, Vermont, in 1791, and assisted in clearing a large

farm of a heavy growth of timber. He married Lucy, daughter of Solomon and Lydia Mack, on the 24th of January, 1796, by whom he had

Alvin Smith, born Feb. 11th, 1798, died Nov. 19th, 1824.

Hyrum, born Feb. 9th, 1800.

Sophronia, " May 16th, 1803.

Joseph, " Dec. 23rd, 1805.

Samuel Harrison, " March 13th, 1808.

Ephraim, " March 13th, 1810, died March 24th, 1810.

William, " March 13th, 1811.

Catherine, " July 28th, 1812.

Don Carlos, " March 25th, 1816.

Lucy, " July 18th, 1824.

At his marriage he owned a handsome farm in Tunbridge. In 1802 he rented it and engaged in mercantile business, and soon after embarked in a venture of ginseng to send to China, and was swin-

dled out of the entire proceeds by the ship-master and agent; he was consequently obliged to sell his farm and all of his effects to pay his debts.

About the year 1818 he removed to Palmyra, Wayne County, New York, bought a farm and cleared 200 acres, which he lost in consequence of not being able to pay the last instalment of the purchase money at the time it was due. This was the case with a great number of farmers in New York who had cleared land under similar contracts. He afterwards moved to Manchester, Ontario County, New York, procured a comfortable home with 16 acres of land, where he lived until he removed to Kirtland, Ohio.

He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the message I had received. He was baptized April 6th, 1830.

In August 1830, in company with my brother Don Carlos, he took a mission to St. Lawrence County, New York, touching on his route at several of the Canadian ports, where he distributed a few copies of the Book of Mormon, visited his father, brothers, and sister, residing in St. Lawrence County, bore testimony to the truth, which resulted eventually in all the family coming into the Church, excepting his brother Jesse and sister Susan.

He removed with his family to Kirtland in 1831: was ordained Patriarch and President of the High Priesthood, under the hands of Oliver Cowdery, Sidney Bigdon, Frederick G. Williams and myself, on the 18th of December, 1833; was a member of the First High Council, organized on the 17th of February, 1834 (when he conferred on me and my brother Samuel H., a father's blessing).

In 1836 he travelled in company with his brother John 2400 miles in Ohio, New York, Pennsylvania, Vermont, and New Hampshire, visiting the Branches of the Church in those States, and bestowing patriarchal blessings on several hundred persons, preaching the Gospel to all who would hear, and baptizing many. They arrived at Kirtland on the 2nd of October, 1836.

During the persecutions in Kirtland in 1837, he was made a prisoner, but fortunately obtained his liberty, and after a very tedious journey in the spring and summer of 1838, he arrived at Far West, Missouri. After I and my brother Hy-

rum were thrown into the Missouri jails by the mob, he fled from under the exterminating order of Governor Lilburn W. Boggs, and made his escape in mid-winter to Quincy, Illinois, from whence he removed to Commerce in the spring of 1839.

The exposures he suffered brought on consumption, of which he died on this 14th day of September, 1840, aged 69 years, two months, and two days. He was 6 feet 2 inches high, was very straight, and remarkably well proportioned. His ordinary weight was about 200 lbs, and he was very strong and active. In his young days he was famed as a wrestler, and, Jacob like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men, opening his house to all who were destitute. While at Quincy, Illinois, he fed hundreds of the poor Saints who were flying from the Missouri persecutions, although he had arrived there penniless himself.

His funeral was attended on

Tuesday, 15th, when the following address was delivered by Elder Robert B. Thompson—

The occasion which has brought us together this day, is one of no ordinary importance; for not only has a single family to mourn and sorrow on account of the death of the individual, whose funeral obsequies we this day celebrate; but a whole society; yes, thousands will this day have to say, *a Father in Israel is gone.*

The man whom we have been accustomed to look up to as a *Patriarch*, a Father, and a Counsellor is no more an inhabitant of mortality; he has dropped his clay tenement, bid adieu to terrestrial scenes, and his spirit, now free and unencumbered, roams and expatiates in that world where the spirits of just men made perfect dwell, and where pain and sickness, tribulation and death cannot come.

The friends we have lost prior to our late venerable and lamented Father, were such as rendered life sweet, and in whose society we took great pleasure, and who shed a lustre in the several walks of life in which they moved, and to whom we feel endeared by friendship's sacred ties. Their virtues and kindnesses will long be remembered by the sorrowing widow, the disconsolate husband, the weeping children, the almost distracted and heart-broken parent, and by a large circle of acquaintances and friends. These, like the stars in yonder firmament, shone in their several spheres, and filled that station

in which they had been called by the providence of God, with honour to themselves and to the Church; and we feel to mingle our tears with their surviving relatives.

But on this occasion, we realize that we have suffered more than an ordinary bereavement, and consequently we feel the more interested. If ever there was a man who had claims on the affections of the community, it was our beloved, but now deceased Patriarch. If ever there was an event calculated to raise the feelings of sorrow in the human breast, and cause us to drop the sympathetic tear, it certainly is the present; for truly we can say with the king of Israel, "A prince and a great man has fallen in Israel." A man endeared to us by every feeling calculated to entwine around and adhere to the human heart, by almost indissoluble bonds. A man faithful to his God and to the Church in every situation, and under all circumstances through which he was called to pass.

Whether in prosperity, surrounded by the comforts of life, a smiling progeny, and all the enjoyments of the domestic circle; or, when called upon, like the Patriarchs of old, to leave the land of his nativity, to journey in strange lands, and become subject to all the trials and persecutions which have been heaped upon the Saints with a liberal hand, by characters destitute of every principle of morality or religion, alike regardless of the tender offspring, and the aged sire whose silvery locks and furrowed cheeks ought to have been a sufficient shield from their cruelty. But like the Apostle Paul he could exclaim, (and his life and conduct have fully borne out the sentiment) "None of these things move me; neither count I my life dear, so that I may finish my course with joy."

The principles of the Gospel were too well established in that breast, and had got too sure a footing there, ever to be torn down, or prostrated by the fierce winds of persecution, the blasts of poverty, or the swollen waves of distress and tribulation. No; thank God, his house was built upon a rock—consequently it stood amid the contending elements, firm and unshaken.

The life of our departed Father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated by the ancient Prophets, who once dwelt on this Continent, as the Father of him whom the Lord had promised to raise up in the last days, to lead His people Israel; and by a uniform, consistent, and virtuous course, for a long series of years, he has proved himself worthy of such a son, and such a family, by whom he had the happiness of being surrounded in his dying moments; most of whom had the

satisfaction of receiving his dying benediction.

He was already in the wane of life, when the light of truth broke in upon the world, and with pleasure he hailed its benign and enlightening rays, and was chosen by the Almighty to be one of the Witnesses to the Book of Mormon. From that time his only aim was the promotion of truth—his soul was taken up with the things of the Kingdom; his bowels yearned over the children of men; and it was more than his meat and his drink to do the will of his Father who is in heaven.

By unceasing industry of himself and family, he had secured a home in the State of New York, where he no doubt expected, with every honest and industrious citizen, to enjoy the blessings of peace and liberty. But when the principles of truth were introduced, and the Gospel of Jesus Christ was promulgated by himself and family, friends forsook, enemies raged, and persecution was resorted to by wicked and ungodly men, insomuch that he was obliged to flee from that place, and seek a home in a more hospitable land.

In Ohio he met with many kind and generous friends, and was kindly welcomed by the Saints; many of whom continue to this day, and can call to mind the various scenes which there transpired; many of which were of such a nature as not to be easily obliterated.

While the House of the Lord was building, he took great interest in its erection, and daily watched its progress, and had the pleasure of taking a part at the opening, and seeing it crowded by hundreds of pious worshippers. As the King of Israel longed for and desired to see the completion of the House of the Lord, so did he; and with him he could exclaim, "O Lord, I love the habitation of thine house, and the place where thine honour dwelleth." To dwell in the House of the Lord, and to inquire in His Temple, was his daily delight; and in it he enjoyed many blessings, and spent many hours in sweet communion with his heavenly Father. He has trod its sacred alleys, solitary and alone from mankind, long before the king of Day has glided the eastern horizon; and he has uttered his aspirations within its walls, when nature has been asleep. In its holy enclosures have the visions of heaven been opened to his mind, and his soul has feasted on the riches of eternity; and there under his teachings have the meek and humble been instructed, while the widow and the orphan have received his patriarchal blessings.

There he saw the work spreading far and wide; saw the Elders of Israel go forth under his blessing—bore them up by the

prayer of faith, and hailed them welcome when they again returned bringing their abeaves with them. There, with his aged partner, he spent many happy days in the bosom of his family, whom he loved with all the tenderness of parental affection.

Here I might enlarge, and expatiate on the "scenes of joy and scenes of gladness" which were enjoyed by our beloved Patriarch, but shall pass on to an event which was truly painful and trying.

The delightful scene soon vanished; the calm was soon succeeded by a storm, and the frail bark was driven by the tempest and foaming ocean, for many who had once been proud to acknowledge him a father and a friend, and who sought counsel at his hands, joined with the enemies of truth, and sought his destruction; and would have rejoiced to see his aged and venerable form immured in a dungeon; but, thank God, this they were not suffered to do; he providentially made his escape, and after evading his enemies for some time, he undertook and accomplished a journey of a thousand miles, and bore up under the fatigue and suffering necessarily attendant on such a journey with patient resignation. After a journey of several weeks, he arrived in safety at Far West, in the bosom of the Church, and was cordially welcomed by the Saints, who had found an asylum in the rich and fertile County of Caldwell.

There he, in common with the rest of the Saints, hoped to enjoy the privileges and blessings of peace. There, from the fertile soil and flowery meads, which well repaid the labour of the husbandman, and poured forth abundance for the support of the numerous herds which decked those lovely and wide-spread prairies, he hoped to enjoy, uninterrupted, the comforts of domestic life.

But he had not long indulged these pleasing anticipations before the delightful prospect again vanished; the cup of blessing which he began again to enjoy, was dashed from his aged lips; and the cup of sorrow filled to overflowing was given him instead; and surely he drank it to the very dregs; for not only did he see the Saints in bondage, treated with cruelty, and some of them murdered; but the kind and affectionate parent saw—and ah! how painful was the sight—two of his sons to whom he looked up for protection, torn away from their domestic circles, from their weeping and distracted families, by monsters in the shape of men, who swore and threatened to kill them, and who had every disposition to imbue their hands in their blood. This circumstance was too much for his agitated and now sinking frame to bear up under; and although his confidence in his God was great, and his conduct was that of a Christian and a Saint,

yet he felt like a man and a parent. At that time his constitution received a shock from which it never recovered. Ah! yes, there were feelings agitated in the bosom of our deceased friend at that time, of no ordinary kind; feelings of painful anxiety, and emotion too great for his earthly tabernacle to contain without suffering a great and a sensible injury; and which from that time began to manifest itself.

It would be unnecessary to trace him and his aged partner (who shared in all his sorrows and afflictions) from such a scene, as many of the Saints are knowing to the privations and sufferings, which they in common with the Church, endured while moving from that land of oppression; suffice it to say, he arrived in safety in Illinois, broken down in constitution and in health, and since then he has laboured under severe afflictions and pain, while disease has been slowly, but surely undermining his system.

Whenever he had a short respite from pain, he felt a pleasure in attending to his patriarchal duties, and with cheerfulness he performed them; and frequently his labours have been more than his strength would admit of; but having great zeal for the cause of truth, he felt willing to be spent in the service of his God.

For some time past he has been confined to his bed, and the time of his departure was near at hand. On Saturday evening last, an eruption of a blood vessel took place, when he vomited a large quantity of blood. His family were summoned to his bedside, it being now evident that he could not long survive.

On Sunday he called his children and grand-children around him, and like the ancient Patriarchs, gave them his final benediction. Although his strength was far gone, and he was obliged to rest at intervals, yet his mind was clear, perfectly collected, and calm as the gentle zephyrs. The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing.

All the circumstances connected with his death, were calculated to lead the mind back to the time when an Abraham, an Isaac, and a Jacob bid adieu to mortality and entered into rest.

His death, like theirs, was sweet, and it certainly was a privilege indeed to witness such a scene; and I was forcibly reminded of the sentiment of the poet—

The chamber where the good man meets his fate,
Is privileged beyond the common walk of virtuous life.

There were no reflections of a misspent life—no fearful forebodings of a gloomy nature in relation to the future; the realities of eternity were dawning, the shades of time

were lowering; but there was nothing to terrify, to alarm, or disturb his mind; no, the principles of the Gospel, which "bring life and immortality to light," nobly triumphed in nature's final hour. Those principles so long taught and cherished by our lamented friend, were honourably maintained to the last; which is not only a consolation to the immediate relatives, but to the Church at large.

The instructions imparted by him will long be remembered by his numerous progeny, who will undoubtedly profit by the same, and strive to render themselves worthy of such a Sire; and that the whole Church will copy his examples, walk in his footsteps, and emulate his faith and virtuous actions, and commend themselves to his God and to their God.

Notwithstanding his enemies frequently "shot at him, yet his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob," and his courage and resolution never forsok him.

His anxiety for the spread of truth was great, and he lived to see great and important things accomplished. He saw the commencement of the work, small as a mustard seed, and with attention and deep in-

terest he watched its progress; and he had the satisfaction of beholding thousands on this Continent, rejoicing in its truths, and heard the glorious tidings, that other lands were becoming heirs to its richest blessings.

Under these circumstances, he could exclaim, like pious Simeon of old, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Although his spirit has taken its flight, and his remains will soon mingle with their mother earth, yet his memory will long be cherished by all who had the pleasure of his acquaintance, and will be fresh and blooming when those of his enemies shall be blotted out from under heaven.

May we, beloved friends, who survive our venerable Patriarch, study to prosecute those things which were so dear to his aged heart, and pray that a double portion of his spirit may be bestowed on us, that we may be the humble instruments in aiding the consummation of the great work which he saw so happily began; that when we have to stand before the bar of Christ, we may with our departed friend hear the welcome plaudit, "Come up hither, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Amen."

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 1, 1856.

THE GATHERING.—We have, from time to time, laid before our readers the feasibility of the present plan of emigration, and thrown out a few ideas connected with it, as they have been suggested to us; but the subject is of such vast importance to the Saints, individually and collectively, that we wish again to refer to it, and examine some of the principles involved therein.

Every general plan proposed for the Saints to act upon is, of itself, not only feasible, but if faithfully carried out, would result in an increase of salvation and blessings to them. As with other plans devised by revelation, so it is with those for the gathering of Israel.

Years ago, when the Spirit opened up to the mind of the Prophet Brigham the visions of the future, he plainly foresaw that the time must come, when the Saints would rejoice in the privilege of going up to Zion on foot, not only with hand-carts, but without them; that they would be glad to escape from among the nations with their lives. The present plan would have been put into operation before, if the Saints had been sufficiently advanced in faith and knowledge, to receive and act upon it. Still more extensive plans for gathering Israel will be developed in the future, which it would be just as easy for the Lord to introduce now, if His people were

prepared to carry them out. They often suppose that they are waiting on the Lord, while He is in reality waiting on them to be prepared to profit by the exercise of His power in their behalf.

The Saints in this day have immediately before them for encouragement, as much as, and far more than ancient Israel had, and perhaps it would be well to compare, in some things, the dealings of the Lord with each. Suppose that when the Lord, through Moses, commanded them to arise and go up out of Egypt, unto the land of promise, they had felt and said, "Why no, Moses, we cannot do it, we are too poor. We cannot get provisions to sustain us over the desert plains between here and the land of Canaan; neither have we the means of taking water with us over the burning sands; besides our wives and little ones cannot go on foot, they will tire and faint by the way. We must have more clothes, or we shall be barefoot and naked before we get there." Suppose that these and a thousand other excuses had been raised, as foolish as many of the Saints bring up for not gathering in these days, could the Lord have accomplished their deliverance, and brought about His purposes concerning them? Verily no. We presume that many of ancient Israel would have looked only at the dark side of the picture, and made quite as many frivolous excuses as any of the Saints do now, had not the Lord, by a long series of the severest trials and afflictions, chastened and humbled them, and took away every hope of deliverance excepting through His direct interposition in their behalf.

Those who will look about them, having the spirit of discernment, can see that the Lord is working on the same principle to gather and save His people now, as He did then. He has commanded them, through His servants, to gather up out of Babylon, just as emphatically as He did His ancient people, through Moses, to go up out of Egypt; and many in times past, and even now, instead of rising up in the name of their God, and showing their faith in Him, by bending all the energies of their souls to the work, have suffered a thousand and one mere trifling excuses to shut up the way of their salvation. The Lord is dealing in the same wisdom and mercy with His people now, that he did anciently. Instead of allowing them to go on in carelessness and negligence, until they altogether leave the way of life, He is feeling after them by poverty, excessive toil, sorrow, and affliction, until they are humbled, and willing to do anything that His servants bid them, in order to break the bonds that bind them. Just as fast as they learn to trust implicitly on His power, and confide in Him as the only hope of their deliverance, will He open their way before them. Should He do it before, they would not appreciate the blessing, and therefore would be under greater condemnation.

When ancient Israel fled from bondage into the wilderness, they had not even the privilege of taking provisions for their journey, but had to trust to the good hand of the Lord for their daily bread. If the Saints in these lands have not seen such times, the future will reveal them.

The Lord can rain manna on the plains of America just as easily as He did on the deserts of Arabia, or as He sent quails into the camp of the Saints on the Mississippi river in 1846. Ancient Israel travelled to the promised land on foot, with their wives and little ones. The Lord calls upon modern Israel to do the same. They have, if possible, still more before them to strengthen their faith, and the Lord has equally promised them His protection and blessing. Why should they not do it? Ancient Israel were going up to a land filled with enemies, whom they had to subdue and drive out. Modern Israel are called upon to go to a land of peace, where their friends and brethren are ready with open arms to receive them.

The Saints in these days, with the fulness of the Melchisedec Priesthood in their midst, and the full assurance that the kingdom of God is being established on the earth, have barely begun to live by faith, or draw forth such manifestations of the power of God for their deliverance, as did ancient Israel. They have yet to obtain a great increase of faith before the Lord can show forth His power to such an extent in this thing, "that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them."

Before the Lord can do these mighty works, the Saints have to exercise a faith in Him which will lead them to undertake greater things than crossing the plains on foot, with hand-carts, and plenty of provisions. It is full reliance in God and His servants, that the Saints must attain to, before they can be proper instruments for the accomplishment of His mighty purposes. The Lord has declared that He will have a tried people. How is this to be accomplished, if not by testing their energies, and purifying them in the furnace of affliction, until every frail reed on which they lean for support is broken—every earthly hope swept away, and they realize in the fulness of their souls, that none but the Lord can deliver them.

The Lord and His servants regard men as prepared for great blessings, and worthy of holding responsible positions in the kingdom, in proportion as they prove themselves possessed of this principle; and how are they to prove themselves, except by their works? The Saints who are not willing, if necessary, to travel to Zion on foot, and suffer a little toil and hunger, cold and heat, virtually say, "Lord, we do not think that the blessings of eternal life which you offer us, are worth the labour." Such persons had better stay in Babylon, and die there, for they might then possibly attain to a very limited salvation, but if they should happen to find some easy road to get to Zion, they would soon want to leave again, and go where they would pervert the blessings there received, and the last end of that man would be worse than the first.

The Saints will be comforted and sustained, under every labour, trial, and affliction they may be called to pass through, by continually remembering that the good hand of the Lord is in these things, and that they are necessary for their sanctification. The Saints in these lands realize but lightly the sacrifice and suffering it has cost to build up the kingdom of God thus far. They have men now in their midst who have endured ten-fold more to prepare a place of refuge for them than many of them are willing to suffer to enter into an inheritance of it. Elders are now preaching in Britain who joined the Mormon Battalion to save the Church in the times of fiery trial, and left their families without shelter, sick and famishing on the prairies, and carried 60 or 70 pounds on their backs, over the deserts and mountains to California, and that, too, ragged, barefoot, and often on the point of perishing for want of both food and water. Many of them, before they reached their families again, had to subsist on the carcasses of worn-out mules, that were killed and devoured, without leaving even a morsel for the wolves to quarrel over. What did they endure this for? Simply to turn away from the Saints the wrath of their enemies, that, in their weak and defenceless condition, they might find a place where they could, for a season, be shielded from persecution. This place, through their sufferings and that of the Pioneers and many others, is now prepared, and all the honest in heart, from the ends of the earth, are invited to come and enjoy its blessings; not for others, but for their own salvation and redemption, and that of their fathers and their generations who are yet to come. If the Saints in

America have suffered so much to prepare a place where their scattered brethren can receive these blessings, is it not worth, on their part, fully as much privation and toil to go where they can enjoy them? These things are a test by which the Saints may measure their own faith, and prove their worthiness to the Lord and to His servants. If they have not faith to grapple with the difficulties of the journey, they may rest assured that they have not sufficient to endure the trials which await them in Zion.

Some who are faint-hearted may be afraid of falling by the way, as others of the faithful have done. If there be any such we would ask them, if it is possible for the Saints to give a more effectual testimony of their faith in the Gospel, to God, angels, and men, than to lay down their lives in the effort to keep the commandments of the Lord? What could give them a stronger claim for the administration of the ordinances in the Lord's House, in their behalf, and to all the blessings of the Holy Priesthood? We answer, nothing. In the day of blessing such will be remembered, and have a part in the resurrection of the just. No matter what the results may appear to be to the natural man, it is the first great business of the Saints to keep the commandments of the Lord, and leave the consequences with Him. They may rest assured that He has amply provided for them. When the veil which shuts our view from the other world is removed, it will be discovered that grand and glorious results are the effects of things which in this life appear dark and gloomy.

If it is not done this year, we expect to see the Saints, ere long, when they arrive on the frontiers, "gird up their loins and walk through" in the name of the Lord, carrying what they take with them on their backs. The time is at hand when Israel must be gathered. Any way which the Lord opens up is the best way, and is that which He will own and bless. If there are any who feel as though going up to Zion on foot, with hand-carts, or without them, is not quite suited to their notions of respectability, we recommend them to wait until their vision is clearer, and they comprehend the work of the Lord better. We wish to see all Israel going up to the place of the Lord's House together—men, women, and children, with the Priesthood among them, led on by the Elders, Seventies, and High Priests.

We are highly gratified to find that several Presidents of Conferences, who have been blessed with means to purchase teams, have concluded to cast in their lot with the Lord's poor, and share with their brethren in the hand-cart companies. We wish all the Elders from Zion to feel that the work is the Lord's, and that it is their special duty and privilege to assist and comfort the Saints in their journeyings. They now have an opportunity of gaining that faith and experience which will assist to make them fit instruments to carry out the mighty purposes of the Lord in the last days.

ARRIVALS.—Elder Jesse Haven, President of the Cape of Good Hope Mission, arrived in London on the 14th of February, per schooner *Cleopatra*, in good health. He had a fine passage of 60 days.

Sister Elizabeth Tait and child arrived in Liverpool from the East Indies, *en route* for Utah, February 11th, in the ship *James White*.

THE SHIP "CARAVAN."—On the 14th February we cleared 457 passengers (Saints) on this ship bound for New York, under the Presidency of Elders Daniel Tyler, Edward Bunker, Leonard I. Smith, and William Walker. Among the passengers were two families of Scandinavian Saints, who were detained, by sickness, from going on the *J. J. Boyd*.

Home Correspondence.

HULL, NEWCASTLE-UPON-TYNE, AND CARLISLE CONFERENCES.

Sunderland, Feb. 6, 1856.

Dear President Richards—It is with the greatest pleasure that I sit down to write a few lines, to give you a little information relative to what we have been doing since we saw you last.

We held a Quarterly Conference in Hull, on the 23rd of December. We commenced with the business part first, and afterwards were instructed by Elder Thomas Williams and others.

On Sunday, the 30th, we held the Newcastle Quarterly Conference, and had a good attendance from the country Branches, and felt to realize that the power of the Priesthood was with us. On Monday, the 31st December, and Tuesday, January 1st, we held a Pastoral meeting, and had all the Presidents of Conferences and Travelling Elders in the Pastorate present. The Conferences were represented by the Presidents, and the different districts by the Travelling Elders. Each one had the privilege of making any suggestions he thought would be productive of good in the future, as we wished to glean all the information possible, that we might be the better able to give that correct information so essential to brethren coming into a new field of labour. After exchanging views and feelings, we parted, having laboured together for the space of a year, without so much as having the shadow of dissension amongst us.

On Sunday, the 7th ult., we held the Carlisle Quarterly Conference, and were favoured with the presence of Elder J. A. Little, from whom we received much good counsel, and the Spirit of the Lord was poured upon us in a copious manner.

Our Quarterly Conferences now being over, we deemed it wise to appoint three special Conferences, as our successors did not arrive in time to attend the Quarterly meetings, and as we had a desire to give them all the necessary information relative to the statistical and financial affairs in the Pastorate, we appointed a special Conference in Newcastle on the 13th ult., one in Sunderland for the Durham Conference on the 20th, and one in Hull on the 27th.

Previous to the 13th we divided the stock, Books, *Stars*, &c., belonging to the Newcastle Conference, and turned over a proportion to the Durham Conference. We also appointed a general book agent to each Conference, and made all necessary arrangements, that each might keep its own accounts from the commencement of the present quarter.

On the 13th, Elder Lunt arrived in Newcastle, just in time to attend the Conference, and we felt much pleased in being succeeded by so humble and honest a man as Elder Lunt. Although we have not had a personal acquaintance with him before, it only took a very few moments to form that acquaintance, which will never be forgotten by us. We were also favoured with the presence of Elders Workman and Croston. The Spirit of the Lord was poured upon us, and all felt well. I have every reason to believe that the work in the district now known as the Newcastle Conference will, under the wise Presidency of our successors, prosper more than it was ever known to do before. The business of the Conference went off satisfactorily to ourselves, and we believe to the satisfaction of our successors also.

The Durham Conference was held on the 20th, and peace, harmony, and good feeling prevailed, much good instruction was given, all necessary business attended to, and all felt united to roll on the purposes of the Almighty. As this was the first meeting held by the Durham Conference, all felt a desire that the same amount of unity and peace might remain with them forever.

The Hull Conference was held on the 27th. We were favoured with the presence of our successor, W. G. Young, and also that of Elders Rudd and Lunt. We felt really to appreciate the blessings bestowed upon us in holy places, for the wisdom which surpasseth all human understanding, although in simplicity, was given on the occasion. In this way ended our series of Conferences.

The financial affairs of the Pastorate during the last year, I am led to believe, have not been surpassed, taking all things into consideration, in the British Isles, by

the same number of members; but as it does not belong to us to boast, we leave the books to show. The Presidents of Conferences, Travelling Elders, and Presidents of Branches, have all been united, and ever willing to obey counsel, and these, combined with all the Saints, with a very few exceptions, formed a bond in unity which we are led to believe has been pleasing in the sight of our God. I can say that the brethren have all done well. They have taught by example as well as by precept, and I have no doubt but there is seed sown that will grow and be reaped in the due time of the Lord. I am

much pleased with my successor, and likewise the new Presidents. I believe they will not take one stone up that we have laid down. Their sincerity in the cause of truth, bespeaks that the Lord is with them. I have now consigned over to my successor, and I believe in a satisfactory manner. I now beg the privilege of tendering to you my thanks for your wise counsel and long forbearance from time to time, and ever hold myself in readiness, by remaining as ever,

Your humble servant,

EDWARD MARTIN.

Foreign Correspondence.

HINDOSTAN.

Cuttack, Orissa, Hindostan,
Nov. 3rd, 1855.

President F. D. Richards.

My Dear Sir. I left Calcutta for this place on the 1st of June by cart drawn by two bullocks, and arrived here on the 17th of the same month, after suffering considerably from the excessive heat, which ranged from 100° to 112° in the shade of the banyan tree, which was my chief shelter by the way; in the sun the thermometer stood 135°.

After labouring at Cuttack for three months, I took a mission to Berhampore, and several intermediate military stations, preaching the Gospel to all with whom I met, distributing our works among the people as much as I could.

On my way back to this place I took a boat, and returned part of the way by the Lake Chilka, the northern extremity of which runs within ten miles of the celebrated (by the Hindoos) Poonee, more commonly known by the name of Juggernaut, a place peculiarly holy to all the pilgrims who flock thither as thick as grasshoppers, to worship at the shrine of Juggernaut.

The city is a shocking filthy place, and an alarming amount of sickness haunts it during the great influx at the grand festival, which takes place in June and

July. The more infamous characters among them are sent out to bring in large numbers of recruits; which is a lucrative speculation, seeing they exact fees from all who enter the temples.

It is a fearful sight to see the piles of bones lying bleaching upon the plains in this vicinity, for there can be no correct estimate taken of the thousands who die uncared for, and are left to be devoured by the vultures and jackals.

I have been greatly blessed and preserved from sickness, although much exposed while passing through the jungles, infested with all manner of wild beasts; and I am made to see the providence of God over me daily. I have put up with our worthy brother and sister Meik, who are rejoicing in the truth, for the root of the matter is in them, although through heavy losses and casualties unlooked for in business, he will have to stay another year in this God-forsaken and polluted land.

Elder J. Mills, of Madras, has adopted two more into the Church at that place. He is now on his way to plant the Gospel on the Isle of France, and intends leaving a brother to preach to the inhabitants of that place. He is indefatigable in labouring, and full of faith and good works.

Elder McCune at Rangoon has baptized one since my last report.

Six weeks ago I had a letter from brother Musser, stating that brother Leonard was very ill, and that as soon as he recovered, they intended to start in company

with Elder A. Findlay to America. He reports no accessions to the Church.

Elder Savage has returned from Burmah, having faithfully fulfilled his mission, and after remaining at Calcutta for three months, sailed to Boston, about two weeks ago.

I will send you a bill of exchange, to be applied as Elder J. P. Meik shall specify, who is going to Calcutta on business, and will make the exchange.

One item more. Priest James Keys, who has lately gone to Burmah with his regiment, desires to be remembered through the medium of the *Star* to his parents, who live in one of the London Conferences. He is well, and strong in the faith.

Nov. 10th.

You will discover a great failing in this mission respecting Tithing and P. E. Fund offerings, &c. This lack may in part be attributed to the unsettled condition of the few who have received the Gospel, the greater part of whom are very poor, and what little means could be raised has been appropriated for the expenses of the Elders in travelling, &c.

In justice to our worthy brother Meik, I must say that he has borne the burthen of the whole, with very few exceptions, the exact account of which I am not able to find out, no record having been kept of these things, for which I am very sorry. But, to my personal knowledge, during my stay at Calcutta he has paid £200, and how much more during my mission to Madras, I cannot tell, besides supporting all the Elders, and keeping up a meeting-house at the rate of £10 per month for the last year, and ever since the first Elders arrived; were I to form an estimate of the whole, I should say £400 at the very least. Why I mention these things is that you may know the reason why he has not paid tithing, or at least why it is not credited to him.

Since I was left in charge of affairs here, I have called upon Elder McCune,

in charge of the Rangoon Branch, to help to defray the expenses of the Elders, also to liquidate the book debt, owing to the failure in the sale of the same, and am happy to say he has contributed £80, the most of which I applied on the book debt. And I am very thankful for it indeed. The Madras Mission has been the greatest failure in this respect.

This morning the mail from England arrived, and brought the 37th No. of the *Star*, announcing the death of a number of the Elders, which at first was sorrowful intelligence to me, but when left to reflect upon your valuable observations contained in the Editorial, I was perfectly reconciled that all is well. I rejoice to read of the success which attends Elder Farnham, and could almost wish myself with him, where I could do some good for the kingdom. Truly the Lord is blessing your labours, the benefits of which will be indelibly impressed upon the hearts of the grateful in time and eternity.

The priests and editors are busy at work in Calcutta, raking up all the worn-out allegations exploded years ago. Elder Meik and myself are offering them the truth through the medium of the press, but whether he has succeeded in getting our correspondence inserted or no, I have not yet learned from him. As soon as he returns, I intend, the Lord willing, to start without delay for that place, in order to gather up all I can to start for Zion. Although the prospects are very dull at present, I shall trust in the Lord, who has never forsaken me in this dark and benighted land.

Excuse this hasty scrawl. Accept my warmest gratitude for your great desires for our welfare.

I will now close by praying for the choicest blessings of heaven to attend you.

I remain as ever your brother in the Gospel of peace,

R. SKELTON.

Varieties.

He who gives himself airs of importance, exhibits the credentials of impotence.

WHAT IS TO BE DONE?—One day this week, there were 78 prisoners committed to the borough gaol, of whom 41 were females, and the aggregate commitments of these 41 was 467. Let the people of Liverpool meditate on this state of things.—*Liverpool Mail*, Jan. 27.